

The Halabi Papers

Part 3 : Exposing Qutubi Deceptions In Light of Post-Verdict Salafi Reflections

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From the Words of Imaam Ibn Baaz

Imaam Ibn Baaz was asked, “Is replacement (of the Shari’ah) with the secular laws (tabdeel ul-qawaaneen) considered to be major kufr that expels from the religion?”. He replied, “**When he makes it permissible (istibaaha). When he makes it permissible to judge with a law other than the Shari’ah he becomes a disbeliever with the major kufr – if he makes that permissible...**” Ibn Baz then quoted the verse in al-Ma’idah (5:44) and then proceeded to quote the tafseer of Ibn Abbaas, “kufr doona kufr”. Then the questioner said, “Is there a difference between replacement (tabdeel) and between ruling in a particular issue? ... Tabdeel O Shaikh?” To which the Shaikh replied, “This (i.e. the above explanation) covers all of the manifestations, in all of the manifestations...”.

Refer to the book, “Hiwaar Hawla Masaa’il it-Takfeer Ma’a Allaamah ash-Shaikh Abdul-Azeez Ibn Baaz” and it is found also in al-Furqaan Magazine (no. 94)

BENEFIT

Stated Shaikh Ibn Uthaimeen (hafidhahullaah):

"Whoever accused Shaikh al-Albaanee of Irja' has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irja'".¹

Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have mercy upon him –, a defender of it, an Imaam in Hadeeth. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah's pardon – **have jealousy in their hearts**. For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity!

We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafi in aqeedah, of sound manhaj. **However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji' – a lie, slander, and mighty fabrication.**

Therefore, do not listen to this saying regardless of whomever it comes from!"

Source: Cassette: Makaalamaat Ma'a Mashaayikh ad-Da'wah as-Salafiyyah (Part 4)
Dated 12th July 2000 CE

¹ And it is as if Shaikh Ibn Uthaimeen understands precisely and succinctly, the sad state of affairs!!

BENEFIT

Stated Shaikh Ali Hasan Abdul-Hameed – hafidhahullaah:

"And I have also said, that I certainly do fear that al-Albani would be the first one to be chosen (for the accusation of al-Irjaa') and the last will be Ibn Baaz. And I see this matter occurring in the very near future. So I hope that my words and this suspicion of mine is falsehood. And I hope that my words that Shaikh Ibn Baaz should be accused with al-Irjaa' are falsehood.

This is because those who say that Shaikh al-Albani is a Murji' because he makes takfir of the one who rules by other than what Allaah has revealed [in all its forms] on account of Istihlaal (only) – **then this is the saying of Shaikh Ibn Baaz, word for word, in the second volume of his fataawaa.** So what exactly is it that has made them say Shaikh Naasir is a Murji' and that Shaikh Ibn Baaz is not a Murji'?²

They are waiting for the death of the scholars so that they can have an open field."

Source: Cassette:Question and Answer Session, Birmingham UK
Dated 29th July 2000 CE

² And if a partisan Qutubi, wallowing in the Extremism of his Irjaa' towards the statements of apostasy of his sayyid – equating between a Raafidee and the Shaikhs of Islaam - should bark, "because Shaikh Ibn Baaz holds that kufr can occur by action and statements" and that "actions are from Imaan", then the reply to this ignorant one is that this too is the madhab of Shaikh al-Albaanee, word for word, letter for letter. Refer to **MSC060006**.

BENEFIT

Shaikh al-Albani was asked concerning the book, “Dhaahiratul-Irjaa’ fil-Fikr al-Islaami” of Safar al-Hawali, and in this book takfir is performed on account of certain sins! He replied:

“I gave my viewpoint on a matter about thirty or so years ago when I used to be in the [Isamic] University (of Madinah) and I was asked in a gathering about my opinion on Jamaa’at ut-Tabligh. So I said on that day, ‘They are the Sufis of this era’. And now it is clear to me that I should say about this Jamaa’ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: They have opposed the Salaf in much of the issues of manhaj, and it is befitting that I label them “**the Khawarij of the era**”. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins. **And perhaps I should say, this is either due to ignorance on their behalf or due to devised plot!!**”³

Source: Cassette : “The Surooriyyah are the Khawarij of the Era”

Dated 17th Dhul-Hijjah 1417H

³ And the truth of the matter is that it is a devised plot from the direction of Mohammad Qutb who poisoned the likes of Safar al-Hawali with the teachings of his brother, Sayyid Qutb!!

BENEFIT

Some of the students of knowledge from Yemen, from the students of Abul-Hasan al-Ma'rabi phoned Shaikh Muhammad bin Salih al-Uthaimeen - may Allaah cure him - on 28th Jumaada al-Aakhirah 1421H and asked him, "What is your view concerning the fatwaa issued by the Permanent Committee concerning the two books of Shaikh Ali al-Halabi, "At-Tahdhir Min Fitnah of Takfir" and "Saihatu Nadheer" and what is your view concerning it?

The Shaikh replied, "I have not read the two books, and this fatwaa, I do not like the fact that it was issued, because there is within it what creates turmoil amongst the people - and my advice to the students of knowledge is they should not give any care for the fatwaa of fulaan or fulaan..."

Source:

Cassette: Phone Discussion With Shaikh Ibn Uthaimeen

Dated: 28th Jumaada al-Aakhirah 1421H

BENEFIT

Stated Shaikh ul-Islaam Ibn Taymiyyah:

“And in the face of those who perform takfir in falsehood are a people **who do not know the aqidah of Ahl us-Sunnah wal-Jamaa’ah as it truly should be known**⁴, or they know some of it but are ignorant of some of it. Yet whatever they do know of it, they do not always explain it to the people but conceal it. And they do not forbid the innovations that oppose the Book and the Sunnah, nor do they rebuke the People of Innovations and neither do they punish them⁵. In fact, they may even criticise absolutely any talk of the Sunnah and the fundamental principles of the religion [i.e. Tawheed etc.]⁶. Or they may accommodate everyone; with all their varying madhhabs.⁷ This approach has overcome many of the Murji’ah⁸, some of the Jurists, Sufis and Philosophers. And both of these two approaches (i.e. that of the Takfiris and the Murji’ah and those with them) are deviant, and outside the [confines of the] Book and the Sunnah.”

Source: Majmoo’ al-Fataawa (16/427).

⁴ Such as those who do not know Irjaa’ or do not know Imaam al-Albaani or do not know both!!

⁵ Such as those who defend and praise and promote the likes of al-Qaradaawi and other wandering strayers.

⁶ Such as those who defend Sayyid Qutb, and hate any talk of him or of his books and who show rabid, rabies-like behaviour towards those who show sincerity of purpose to the Book of the Allaah and the Sunnah of Allaah’s Messenger and refute what was with this Rafidee Heretic of great innovations and major calamities.

⁷ Such as those who enjoin the madhhab of “al-Muwaazanah” (mentioning the good points of the Innovators when criticising them), and those who hate to call themselves Salafis or dislike the use of the word “Salafi” or “Athari”, or those who are spokesmen for the “Shabaab us-Sahwah” (the Youth Movement) or “Shabaab ud-Da’wah” (the Youth of the Da’wah), intending by that to accommodate all and sundry!!

⁸ Such as those who accommodate all the Innovators and claim that statements and acts of kufr and apostasy do not harm Imaan in the presence of Hizbiyyah or in the presence of talk of Haakimiyyah!!

INTRODUCTION

All praise is due to Allaah, the Lord of the Worlds and prayers and peace upon the Messenger Muhammad, his family, his companions and whosoever follows in his way till the Command of Allaah arrives.

We are now in the post-verdict period, when the waters have calmed and the winds have eased and the Ahl ul-Ahwaa have retreated somewhat, fearing the repercussions of their behaviour, wishing for ease and serenity, – after having let loose the reins of discord, being led in all of that by opportunist partisanship. And this is the way of Ahl ul-Ahwaa of every age and era in that they speak and cause commotion during times of trial and tribulation, causing turmoil amongst the people – in opposition to Ahl ul-Hadeeth wal-Athar, who remain silent during times of tribulation, having patience, remaining steadfast, watching, observing, the while they know that the true realities will be shortly uncovered and the machinations of Ahl ul-Ahwaa discovered and their dying lifeless flames smothered...

And in exposing these true realities, we now present to you – with Allaah's aid and assistance - an exposition of the great Qutubi fraud and deception:

1. Teaching the Qutubists How To Follow the Verdicts of the Scholars
2. Qutubist Opportunism and the Verdicts of the Scholars on Irja'
3. The Khawaarij are the Murji'ah

To proceed...

FOLLOWING THE VERDICTS OF THE SCHOLARS: AN IMPORTANT LESSON TO THE QUTUBISTS

The Closet Qutubists who have recently come out against us and asked us to promote the verdicts of the Scholars, and who themselves have only just awoken from their great sleep and slumber for over 10 years have conveniently forgotten many realities of the past. Perhaps they slept during the time Abdur-Rahman Abdul-Khaliq, Safar and Salman called these same Scholars - and the Imaams greater than them who have passed away - “mummified, who are present in body, absent in mind”, “forced to make flattery”, “only know the issues of women's menses and impurities”, “perfect and complete ignorance” - and said about them “we will perfect them and make the truth clear to them”, and what is worse than all of this.

So now that they have awoken and pulled the wax out of their ears, forgetting their own history, they now preach piety and ask Ahl ul-Hadeeth wal-Athar, the Salafis, to adhere to the verdicts of the Scholars. In light of this alarming schizophrenia we have felt it necessary to remind their silence upon the following:

ONE: THE VERDICT OF SHAIKH SALIH AL-FAWZAN

This is in actual fact, a refutation of the basis of the revolutionary da'wah of Salman al-Awdah and Safar al-Hawal. The first of whom had his strings pulled by Suroor, and the other whose mind was toyed with by Mohammad Qutb, the brother of Sayyid Qutb:

Shaikh Salih al-Fawzaan was asked, “What is your advice to the one who says that this dawlah (state) wages a war against the religion and causes repression against the du'at (callers)?”

Answer: “The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an -, opening centres of learning and faculties of knowledge, **and its judging by the Islamic Shar'i'ah (Tahkeemuhaa lish-Sharee'at il-Islaamiyyah)**, and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of its aid to Islam and its adherents. **And this is thorn (shajiyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaq) and the people of evil and dissension (Shiqaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.**

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. **But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others.**” (Al-Ajwibah al-Mafeedah p.117)

And this is a refutation of al-Awdah and al-Hawali and also their mentors and string-pullers, all of whom ascribed kufr to the Saudi state, and claimed that it raises the banner of secularism and claims that it wages a war against the du'at. So when our Mashayikh refuted them with their

verdicts, no sincerity of purpose did we see from the Qutubists, Khawarij of the Era, rather we only saw them responding with “mummified, present in body, absent in mind”, “the scholars of women’s menses and impurities”, “we will perfect them, we will complete them” and other such slanders. For more details of the slanders of the Qutubists and their attempts to sever the Ummah from its scholars, refer to “Intermediate Qutubism” (**GRV070004**)

TWO: THE CONCENSUS OF THE SENIOR ULAMAA ON AL-HAAKIMIYYAH

When the revolutionaries promoted the bid’ah of Tawheed ul-Haakimiyyah, our Mashayikh and Imaams spoke of the truth concerning it – and they were united upon the Innovatory nature of the term “Tawheed ul-Haakimiyyah” as a fourth category. Shaikh Ibn Uthaimeen declared anyone who spoke of it **“an Innovator, who knows nothing of the affairs of the creed or religion”**. The Permanent Committee also declared it an innovated matter, not previously known.

And what was the reply of the Lords of Fiqh ul-Waaqi’ and Adulterated Principles? This is an issue of Ijtihaad!! Scholars differ over it!! **So why was not the Permanent Committee, the criterion of truth and falsehood then??** However, the Qutubists, to this day, continue in their deceit and treachery and have now decided to divide four into two – and refuse to repent from this innovation, which is in reality a political weapon and not something by which they actually desire to teach Tawheed to the people, as was stated by Imaam al-Albaani concerning this new generation.

THREE: THE HERESIES OF SAYYID QUTB

What happened to all the verdicts of the Ulamaa on the Heresies of Sayyid Qutb, which are abundant and manifestly clear?! Where was the sincerity of purpose to what our Mashayikh stated? Shaikh Salih al-Fawzaan called Qutb a “Jaahil” and warned from ‘az-Zilaal’ and Shaikh Ibn Uthiameen saw it fit to warn from the Qutubi Manhaj, and Imaam Ibn Baz said that the books of Qutb that contain revilement of the Sahaabah should be “torn to pieces” and many from Ahl us-Sunnah (and outside Ahl us-Sunnah) highlighted the great danger in the books of Qutb that contain Takfir, Khurooj and calls for destructive Jihads against the Ummah. So where is the respect and following of the verdicts of the Scholars with respect to a Jaahil and Rafidee Heretic against whom the proof was established in 1952, but despite that continued to print his books containing revilement of the Companions until his death?⁹

⁹ **THE DEFENDERS OF QUTB OPPOSE THE IJMAA’ OF THE SALAF**

Ibn al-Qayyim says in his book Haadi ul-Arwaah ilaa Bilaad il-Afraah:

“And we shall quote their concensus (i.e. that of the Salaf) just as Harb, the companion of Imaam Ahmad, has quoted from them in his own wording in his well known al-Masaa’il. He said: “This is the madhab of the People of Knowledge, the Ashaabul-Athar (People of the Narrations), Ahl us-Sunnah wal-Jamaa’ah, those who stick fast to it [Ahl us-Sunnah] and who seek to guide themselves by [them i.e. the Ahl us-Sunnah] from among those in the presence of the Messenger of Allaah (sallallaahu alaihi wasallam) up until this day of ours. And I met whomever I met from among the Scholars of the people of Hijaaz and Shaam and others besides them. **Whoever differs with and opposes a single matter from the madhaahib [of these People of Knowledge] or contests and defames them or criticises the one who speaks [by what they speak with], then he is a mukhaalif (opposer), a mutbahid’ (an innovator) and one who has left the Jamaa’ah, who has ceased to be upon the manhaj of the Sunnah and the Path of Truth.**

As for those who have chosen to oppose evidences such as Shk. Bakr Abu Zaid - may Allaah grant him success in what is correct and make him adopt the view of the Imaams and Mashayikh of Ahl us-Sunnah - then there is no substance, either in length or in depth, in their replies to all of these fataawaa and the refutations by Ahl ul-Ilm against the Rafidee Heretic who has now become equivalent to the Shaikhs of Islaam, Ibn Taymiyyah and Ibn Abdul-Wahhaab in the view of the Extreme Murji'ah amongst the Qutubists, those who hold that statements of kufr and apostasy do not nullify Imaan, and that even if a person mocks the Prophets, reviles the Caliphs, makes Takfir of the Companions, calls for the abolition of slavery, abandons Jumu'ah prayer, negates the Attributes of our Lord, compares Islaam with Christianity and Socialism and calls for the adoption of Marxist Socialism, then he can still remain a believer, perfect in his Imaan, a Shaheed, with all his sins and statements of kufr and apostasy forgiven and forgotten, his Imaan being equivalent to that of Ibn Taymiyyah and Ibn Abdul-Wahhaab!!! And that making the exception (from having perfect Imaan, Istithnaa) in his case is not necessary – since anyone who speaks of al-Haakimiyyah and offers his blood, is a believer, perfect and complete in Imaan, no sins, even if they reach major kufr, can harm in the presence of this Imaan.

So we request the Qutubists to promote these verdicts and not to hide them in the closet and not to deceive the common folk by trying to refute the truth with falsehood. And the Qutubists have open access to them at from **NDV010001 - NDV010012. And if they refuse in all of this, then know, O Sunni, that they are the Extreme Murji'ah in truth.**

FOUR: THE BID'AH OF AL-MUWAAZANAH

All of the verdicts of the Ulamaa, Muhadditheen and Fuqaha on the innovation of al-Muwaazanah (mentioning the good points of the Innovators when criticising them) which are abundant and numerous - and which refute the bid'ah of Abdur-Rahmaan Abdul-Khaliq and Salman al-Awdah (which in reality is the bid'ah of Hassan al-Bannaa of accommodating the Innovators and forgetting the differences, even if they are in the Usool of the religion).

So we ask them, either spread the verdicts of the Ulamaa on this issue, or if you do not agree, then we request you to write essays on the following:

And this [i.e. the path of the People of Knowledge] is the madhab of Ahmad, Ishaaq bin Ibraaheem, Abdullaah bin Zubair al-Humaidee, Sa'eed bin Mansoor and others besides them amongst those with whom we have sat and taken knowledge from..." And then he lists the points of their aqeedah, amongst them: "...And the mentioning of the good qualities and deeds of the Companions of the Messenger of Allaah (sallallaahu alaihi wasallam) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. **Whoever reviles the Companions of the Messenger of Allaah (sallallaahu alaihi wasallam), or a single one amongst them, or reduces [their worth and status] or insults them or exposes their faults or criticises a single one amongst them then he is a mubtadi' (an innovator), a raafidee (an extreme shi'ite), a khabeeth (vile and repugnant) and a mukhaalif (an opposer) and Allaah will not accept from him any of his efforts nor his fair dealings. Rather loving them is a sunnah, supplicating for them is nearness (Allaah), taking them as a model for guidance is a means (of nearness to Allaah) and accepting and taking from their narrations is an excellence.**"

Ibn al-Qayyim referred here, to Harb bin Ismaa'eel al-Kirmaanee (one of the companions of Imaam Ahmad) who summarised the creed of the Ahl us-Sunnah. This creed is contained in the book: "Masaa'il Harb bin Ismaa'eel al-Kirmaanee an il-Imaam Ahmad", regarding which adh-Dhahabee (d. 748H) said: "It is one of the most precious of the books of the Hanaabilah."

The good points of Shaikh Rabee' bin Haadee
The good points of Shaikh Alee Hasan al-Halabee
The good points of Shaikh Muqbil bin Haadee
The good points of all those who follow them amongst the students of knowledge
The good points of all those in the West who are known to be upon their aqidah and manhaj

We would like you to establish this “justice” that Salman al-Awdah promoted and which Abdur-Rahman Abdul-Khaliq aggrandized, and request you to write no more than 1000 words on the virtues of each of those mentioned above. Especially since you have written what is more than that about those who mocked Moosa (alaihi salaam), cursed Uthmaan (radiallaahu anhu), made takfir of Banu Umayyah, denied the Attributes of our Lord, performed takfir of the whole Ummah, and whose teachings led to the deaths of thousands of innocent men women and children across Syria, Egypt and Algeria.

So either start writing your essays of praise, or start spreading the verdicts...(!!!) O confused and two-faced Qutubists... And we forbid you from this two-faced foolishness and make it unlawful for you, until you act in accordance with your own innovated principles and extol and sing with our praises in front of the people, just in case you fall into the oppression “dhulm” that your mentors warned from!!

And if not, then at least admit that the bid'ah of Abdur-Rahman Abdul-Khaliq and that of Salman al-Awdah of al-Muwaazanah (and integral to this is al-Awdah's distinction between Firqat un-Naajiyah and Taa'ifatul-Mansoorah) was only a tool in order to bring the manhaj of al-Hassan al-Banna into the ranks of the Salafis and so that the Innovators, such as Mohammad Suroor and those of his ilk, could have open access to the faculties of the sons of Ahl us-Sunnah.

FIVE: CORRECTING THE RULERS

When the Shurocratics began their calls for open rejection of the Rulers (albeit, by using the example of the Father of the Khawarij, Dhul-Khuwaisarah at-Tameemi and his criticism of Allaah's Messenger for not establishing “social justice”...) and then began to criticise and wail and shout upon the pulpits, in the lectures, on cassette and other than that from the unlawful ways and means, our Ulamaa stood to refute this Khariji methodology. And their verdicts in this regard are too abundant and numerous to be mentioned, known by Qutubi and Salafi alike.

So where was the great love and respect for the Salafi Mashayikh then?! And why were not their words decisive?! And why did you not request silence and humble submissiveness from everyone in front of their verdicts?! And why did you not translate and spread these verdicts via the Internet then?

So start spreading these verdicts to illustrate that you do not make Takfir of the Rulers in private amongst yourselves, and to illustrate that you actually hold on to the point of aqidah that it is not allowed to criticise the sinful, tyrannical Muslim ruler. And if you hold otherwise, then come out of the closet and say so, and make open your underground Takfir. Don't be cowards by holding back in the closet and attacking those who hold that open rejection should not be made against the Rulers (and only illustrating to us, in the process, what you might be hiding of insidious Takfir, powered by Insidious Qutubism).

But we did not see that from the obsessed followers of Safar and Salmaan then, and we still do not see it today. Arrogance. But instead what did we observe from their mentors and leaders?! Read on.

SIX: THE EDIBLE AND SWEET POISON

The verdict of Shaikh Salih al-Fawzaan about the methodology of advising the Rulers and his defence of the Scholars (that were attacked by Safar, Salman and Abdur-Rahman Abdul-Khalil):

Shaikh Salih al-Fawzaan was asked, “Respected Shaikh, yourself and the your brothers who are Ulamaa in this country are Salafis - and all praise is due to Allaah - **and your method in advising the rulers is that of the Sharee'ah and as the Prophet (sallallaahu alaihi wasallam) has explained** - and we do not purify over and above Allaah's estimation of him -, **yet there are those who find fault with you due to your neglect in openly rejecting the various oppositions [to the Sharee'ah] that have occurred. And yet others make excuses for you by saying that you are under the control and pressure of the state.** So do you have any words of direction of clarification to these people?”

Answer: “There is no doubt that the rulers - just like people besides them - are not infallible. Advising them is an obligation. However, attacking them in the gatherings and upon the pulpits is considered to be the forbidden form of backbiting. And this evil (munkar) is greater than that which occurred from the ruler since it is backbiting and because of what results from backbiting such as the sowing of the seeds of discord, causing disunity and affecting the progression of da'wah. **Hence what is obligatory is to make sure advice reaches the rulers by sound and trustworthy avenues, not by publicising and causing commotion.**

And as for reviling the Scholars of this country, that they do not give advice [to the rulers], or that they are being controlled in their affairs, this is a method by which separation between the Scholars, the youth and the society is desired, until it becomes possible for the mischief-maker to sow the seeds of his evil. This is because when evil suspicions are harboured about the Scholars, trust is no longer placed in them and then the chance is available for the biased partisans to spread their poison.

And I believe that this thought is actually a schemed plot that has come into this country, and those who are behind it are foreign to this country. It is obligatory upon the Muslims to be cautious of it.” (Al-Ajwibah al-Mufeedah).

So when Safar and Salman and others from the Qutubiyah Jadeedah, rejected the advice of the Senior Mashayikh and Imaams on the methodology of correcting the Rulers, they at the same time accused our Mashayikh and Imaams of being “controlled” and “forced to make flattery” and so on!! No sincerity of purpose did we see from the Chief Qutubists, and not surprisingly, nor did we see it from their blind-followers in all the various parts of the world, who failed to see that these two had been corrupted from the direction of the Innovators, one by Mohammad Suroor and other by Mohammad Qutb!!

So we say: Spread this verdict and do not hide it with yourselves in the closet and give sincerity of purpose to the Ummah and explain that the individuals who tried to break the link between the scholars and the youth were the likes of Safar and Salman and Abdur-Rahman Abdul-Khaliq - all of this coming from the direction of the Chief of the Khawarij, Mohammad Suroor, and the Deputy of Sayyid Qutb, Mohammad Qutb - who is in reality a promoter of the manhaj of Sayyid Qutb, albeit disguised as Salafi in his Aqidah and Contemporary in his Orientation!!!??

SEVEN: THE GROUPS AND PARTIES OF INNOVATION

The Qutubists also attempted to promote the methodology of al-Hassan al-Banna of accommodating the Innovators and the groups of Innovation amongst the ranks of the Salafis by spreading the old and outdated verdicts of the Scholars on working with groups and parties. As for the most recent verdicts from the likes of Imaam al-Albani, Imaam Ibn Baaz, Shaikh Ibn Uthaimeen, Shaikh Salih al-Fawzaan and of the previous Permanent Committee and many others, then they all forbid from co-operating with the groups and parties that oppose the aqidah and manhaj of the Salaf. Rather, the group that the Qutubiyyah Jadeedah try to defend most, the Ikhwaan ul-Muflisoon, was declared to be from amongst the seventy-two sects, along with Jamaa'at ut-Tabligh, by Imaam Ibn Baaz in 1418H whilst in Taa'if (and this is recorded on cassette) – due to what they contain of innovation, misguidance and heresy¹⁰.

So where was the sincerity of purpose to the verdicts of our Scholars and our Imaams?! And why did you conceal – rather fight against - in those days, the verdicts of our Scholars (which are indeed the truth) in exposing the reality of the groups of Innovation, yet today, you spread the erroneous verdicts of some of the Scholars, attempting to expose the “reality” of Ali al-Halabi?! Know O Innovators, that we know very well your loyalty to Ahl ul-Bid'ah and your hatred for Ahl us-Sunnah. Indeed, as the Salaf used to say, amongst them al-Awzaa'ee, “Whoever hides his innovation from us, then his companionship will not remain hidden from us”. Know O Qutubists, that your loyalty and disownment was not hidden from us in the days gone by and neither will it remain hidden today, and nor will it remain hidden in what is yet to come of your exposition and humiliation – if Allaah wills.

¹⁰ The Noble Imaam was asked, “May Allaah be benevolent to you, the hadeeth of the Prophet (sallallaahu alaihi wasallam) concerning the division of the Ummah, “My Ummah will soon split seventy-three sects...”, so is the Jamaa'at ut-Tabligh, alongside what they have of acts of Shirk and innovation, and likewise the Ikhwaan ul-Muslimeen, alongside what they have of partisanship, splitting the ranks, using force against the Wullaat al-Umoor, and not hearing and obeying (the Rulers), so do these two sects enter (into those sects mentioned in the hadeeth)?

He replied, **‘They enter into the seventy-two sects. Whoever opposes the aqidah of Ahl us-Sunnah enters into the seventy-two sects.** The intent behind his saying, “My Ummah...” means the Ummah that has responded to his call (Ummat al-Ijaabah), meaning they have responded to the call and have made apparent their following of him, and they are the seventy-three sects. The saved and secure one is the one which follows him and shows steadfastness (istiqamaah) upon his religion. And as for the seventy-two sects, amongst them is the disbeliever, the sinner and the innovator, they are of various types.”

The questioner then said, “Meaning, these two sects (Ikhwaan and Tabligh) are included within those seventy-two sects?” The Shaikh replied, **‘Yes, from those seventy-two sects. And so are the Murji'ah and others. The Murji'ah and Khawarij, some of the People of Knowledge consider them to be from the Unbelievers, however, they are actually from the generality of the seventy-two sects.’** End of the Shaikh's words.

This exists in the Shaikh's lesson on “Sharh ul-Muntaqaa”, recorded on cassette, in Taa'if in the year 1418H.

EIGHT: SINCERITY OF PURPOSE TO IMAAM AL-ALBAANI

The verdicts of Imaam al-Albani on the Qutubiyah, Surooriyyah, that they are “**the Khawarij of the Era**” and that the book of the mouthpiece of Mohammad Qutb, reached “**the extremity in evil**” and that “**our brothers in Madinah were more knowledgeable of them than us**”, and that the manjhaj of al-Awdah and Abur-Rahman Abul-Khalil is “**Ikhwani**” and that Abdur-Rahman Abdul-Khalil preaches that judging by other than what Allaah has revealed is kufr and then goes against this principle himself in his own actions in resorting to democracy and parliamentary elections and so on. **All of which were made in 1417H and after - and all of this being AFTER the Imaam used to speak well of them**. And likewise when Imaam al-Albaani praised the efforts of Shaikh Rabee’ in “**exposing the ignorance and deviation**” of Sayyid Qutb from Islaam in 1419H, many years after he said some favourable words about Qutb.

But what did we see from the Qutubists when the great plot of the sect of Mohammad Qutb and Mohammad Suroor was exposed by Imaam al-Albaani and when the true realities became apparent after he had read “Dhaahirat ul-Irjaah” of the mouthpiece of Mohammad Qutb?! They strove to accuse him of being a Murji’, Jahmee (which was the plot behind Dhaahirat ul-Irjaah anyhow) so that his saying about them “Khawarij of the Era” would be rejected and unacceptable.

So where was the sincerity of purpose to the statements of our Imaams then?! Leave aside this great deceit by spreading his old statements to the youth, and stop stockpiling these verdicts in the Closet of Qutubism, which when it is forced open (as it is now) will only bring hatred upon you!!

NINE: THE MADHHAB OF THE KHAWARIJ

From another angle, where was the sincerity of purpose when our Ulamaa refuted the Qutubiyah Jadeedah when they began to perform takfir of the sinners (those who fall into singing, drinking, fornication and usury), claiming that “Allaah will not forgive them”, that they are “apostates” and that they will “reside in Hellfire forever” and that they have “made lawful these sins” and so on. Shaikh Muhammad Amaan al-Jaami rebuked al-Hawali as if he was a little child and asked him to take his words back in which he ascribes disbelief to the society. No response. Shaikh Abdullaah al-Ubaylaan exposed this takfir and way of the Khawarij resulting in an attempt on his life by the students of Salman al-Awdah, outside the Shaikh’s own mosque. Imaam al-Albaani too called them “Khawarij of the Era” as has been mentioned above, because as he said, they perform takfir on account of certain sins, to be then labelled a Murji’ and Jahmi. So where was the sincerity of purpose then?!

SUMMARY

Know O Sunni, that what we have mentioned is but a small illustration of the two faces of Qutubism and know that the Qutubists are in fact, opportune partisans, who when it suits their agenda, ridicule the verdicts of our Scholars, interpolate them, twist them, rather, deny them and when it suits their agenda they promote the verdicts of our Scholars. And when there occurs a difference amongst Ahl us-Sunnah, or a dispute amongst Ahl us-Sunnah, then they create turmoil amongst the people and portray to the people that the Salafis have been dealt a deathblow. And when it is against their souls, they call for silence and dumbness...

In conclusion we say to the Qutubists: We await your promotion of these verdicts first, and also your essays on our good points and virtues, and then you will be in a position to start discussion the recent verdicts of our Ulamaa on Irjaa'. And if you refuse, as you have continued to refuse, then know that you will only be adding certainty on top of our certainty, and you will be uncovering your fraud, on top of our uncovering of your fraud – and from Allaah is the refuge.

QUTUBIST OPPORTUNISM AND THE VERDICTS OF THE SCHOLARS ON IRJAA'

The recent verdicts of the Permanent Committee are all centred on the issue (predominantly) of the one who abandons all the actions of goodness and then dies. Does he die as a Muslim or not? The books of Adnaan Abdul-Qadir, az-Zahraani (who is not known to us), Ali Hasan al-Halabi are connected to this issue.

Despite the fact that all of those mentioned consider actions to be fundamental to Imaan, and a pillar of Imaan and a reality of Imaan and so on¹¹, the verdict was still issued against them - on the basis that holding that a person who abandons all the actions remains a Muslim is Irjaa'. **The discussion therefore, is related to whether actions (individual actions or in a generic sense, jins ul-amal) are a condition for the validity (sihhah) or completion (kamaal) of Imaan.**

It is our view, that what az-Zahraani, Adnaan Abdul-Qadir and Ali Hasan hold as their religion is no different to what the Lajnah holds, **save that former three withhold from the takfir of an individual who has uttered the Shahadah and has the basis of Imaan in his heart, but has no good actions** - whilst bearing in mind the difference of opinion concerning the abandonment of prayer. And we hold that the Lajnah's accusation against the aforementioned with promoting the madhab of Irjaa' is in fact erroneous, from the point of view that the aforementioned are talking about **the principles of takfir** (with respect to the issue of the one who abandons all the actions out of disobedience) while the Lajnah is talking about **the reality of Imaan and affirming that actions are from Imaan**. We hold that this is the truth of the matter and that the intent of one party has not become clear to the other.

And it is from this perspective that Shaikh Ali Hasan stated – as we have mentioned in our earlier discourse - in his reply to the Permanent Committee, “The result of this term “Shart us-Sihhah” (Condition for the Validity [of Imaan]) – **when it relates to the presence or absence of Takfir** – in my view, is exactly what has been said by Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab – rahimahullaah – as occurs in ad-Durar as-Sunniyyah (1/70), “The five pillars of Islam. The first of them [by which he disbelieves] is the two testimonies of faith. And then the remaining four pillars. **However, if he affirms their obligation but abandons them out of neglect, then even though we fight him in order to make him act upon them, we do not declare him a disbeliever by mere abandonment of them.** The scholars have differed about the disbelief of the one who abandoned the prayer out of laziness, without wilful denial, juhood. **So we do not perform takfir on account of anything except what the all of the scholars are united upon, and that is the two testimonies of faith.”**

The Permanent Committee assumed that the abovementioned deny actions are from Imaan or that their saying leads to the saying that actions are not from Imaan and are hence calling to Irjaa', whereas the truth of the matter is that there is no contradiction between holding actions

¹¹ And this is textually stated and affirmed and established numerous times in the book of Adnaan Abdul-Qadir and also that of az-Zahrani.

are from Imaan and adhering to the principles of Takfir concerning a Muslim and calling for others to adhere to the well-known principles of Takfir concerning a Muslim!!

None of the abovementioned holds that the one who has no good deeds or one who is a vile sinner is a Believer, perfect and complete in his faith – as the Murji'ah would say¹². However, they hold to the established principle concerning a Muslim who has the basis of Imaan in his heart and who has uttered the Shahaadah, that it is not permissible to make takfir of him based upon a suspicion that he has not done a single good deed – unless he falls into something that nullifies Islaam (bearing in mind the difference on the abandonment of prayer).

All parties concerned hold and are agreed upon:

- That Imaan is speech, belief and action and that kufr is speech belief and action
- That action is either a reality of Imaan, fundamental to it, or a pillar to it, or required by it, or necessary to it.
- That Imaan increases (with obedience) and decreases (with disobedience)

The difference occurs on:

- a) The one who dies while not having done a single deed of goodness while having the basis of Imaan
- b) The one who replaces parts of the Sharee'ah, ruling by other than what Allaah has revealed¹³.

So these latter two issues are issues which are subject to discussion and analysis, since the former is based upon the hadeeth of the Messenger (sallallaah alaihi wasallam) in which its is mentioned that those who had never done a single atoms weight of goodness will be brought out of the Hellfire. So scholars have differed over the interpretation of this hadeeth, and it is the view of the likes of Adnan Abdul-Qadir, az-Zahrani and Ali Hasan that the Sunnah affirms that the one with no actions will be saved - submitting to what is apparent from the hadeeth.

Others hold (like Imaam Ibn Baaz and Shaikh Ibn Uthaimeen) that if the person abandons the prayer then he will not be saved and that this hadeeth is general but does not include the prayer (obviously this is due to their holding the viewpoint that the abandonment of prayer is major kufr) - so they explain this hadeeth based upon their viewpoint on the prayer.

And yet others, follow the style of the Ash'ariyyah, in casting doubt about the authenticity of this hadeeth, in order to reject what it indicates, such as Safar al-Hawali and Abdur-Rahman Abdul-Khaliq because it does not fit in with their desires!!!!

And here is the portion of the hadeeth in question:

¹² Or as the Extreme Murji'ah amongst the Qutubists say concerning those who mock the Prophets of Allaah and make Takfir of the Sahaabah and utter other statements of kufr and apostasy.

¹³ And this issue is not relevant in the case of az-Zahrani who holds that this is major kufr.

“...They, the believers, will say about their brothers in the Hellfire: “**O our Lord! They used to fast, pray and make Hajj with us!**” It will be said to them, “Take out those from them those that you recognise”, and so they will be made forbidden to the Fire, and a great number will be removed... then they will say, “O our Lord! No one remains in the Fire from those whom you ordered us (to take out)!” So Allaah - the Mighty and Majestic - will say, **“Return. And in whoever's heart you find the weight of a deenar of goodness, take them out”**. So they will again take out a large portion. Then they will say, “O our Lord! No one remains from those whom you ordered us (to take out)”. So he will say, **“Return and in whoever's heart you find the weight of half a deenar of goodness, then take them out”**. So they will take out a large portion, and will then say, “O our Lord! No one remains from those whom you ordered us (to take out)”. He will then say, **“Return, and in whoever's heart you find an atom's weight of goodness, take them out”**. So they will remove a large portion. And they will then say, “O our Lord! No one remains from those whom you ordered us (to take out)”. **And Abu Sa'eed al-Khudree used to say, “If you do not believe me about this hadeeth, then recite if you like (the saying of Allaah), “Indeed Allaah does not wrong even the weight of an atom, and if there is a good deed, he will multiply it and give for it a great reward...”**. So then Allaah - the Mighty and Majestic will say, “The Angels have interceded, the Prophets have interceded, the Believers have interceded and none remains but the most merciful of those who show mercy (Arham ur-Raahimeen)”. **So Hellfire will be taken and a people who had never ever done any good will be taken out of it** - and they will be like burnt coals (ashes) and so they will be placed into a river at the openings of Paradise, the River of Life, and they will be taken out like seeds, then they will be taken out like pearls... **They are the Utaqqa of Allaah (the freed ones of Allaah) from the Fire and who He will enter into Paradise, without their doing a single action and without their bringing forward any goodness.**” (Reported by Bukhaaree and Muslim.)

For an excellent discussion on the topic of actions being a condition for the validity or perfection of Imaan, refer to the Halabi Papers : Part 2 (**MSC060008**), which clarifies the confusion in this whole affair - insha'a'llaah - in the section “Are Actions a Condition for the Validity of Imaan Or its Perfection”.

As for the second issue (that of replacing the Sharee'ah) then again, the discussion of that issue is subject to discussion and analysis. Some of the scholars hold that major kufr is when a ruler completely and totally abolishes the Sharee'ah (100%) then this is major kufr (and this complete replacement does not actually exist today and has very rarely, if at all, been observed) - this is held by Shaikh al-Fawzaan and he also explained it to be the view of Shaikh Ibn Ibraaheem in one of his statements. Others like Shaikh Ibn Baz and Shaikh al-Albani and Shaikh Abdul-Muhsin al-Abbaad hold that juhood, istihlaal or i'tiqaad is required for major kufr to occur, in all manifestations of ruling by other than what Allaah has revealed, including tabdeel, istibdaal and so on, whether complete or partial.

On the subject of the Muslim with no good deeds, Shaikh Ali Hasan's viewpoint and approach to the issue is supported by Imaam al-Albani, Imaam Ibn Baaz and Shaikh Ibn Uthaimeen. On the subject of ruling by other than what Allaah has revealed, then Shaikh Ali Hasan has adopted the view of Imaam Ibn Baaz, Imaam al-Albaani and Shaikh Ibn Uthaimeen and others, **that of Tafseel (clarification, distinction) in the affair.**

Now, where do the Qutubists fit into all of this and how and why did they finally come out of the closet??

As for the Qutubists, then they have capitalised on this difference of terminology and understanding of these issues amongst the scholars in order to promote the agenda and propaganda of Sayyid Qutb, Mohammad Qutb and his mouthpiece, namely that those who do not perform Takfir of the Rulers absolutely are Murji'ah¹⁴ (although Sayyid Qutb only said that such people were “defeatist” and “lenient”) - and when they saw that all of this will support their innovation and their strategy, they pounced upon it and spread it in all of the corners of the globe - and then after calling our scholars “**the scholars of women's menses and impurities**” and “**paid workers**” and so on in the years gone by, they now saw it politically expedient to raise them and aggrandise them and defend them and to declare any opposition to them to be a rejection of them. This is why - with all ferocity and vigour - they are promoting the verdicts of our Scholars...

It is also from this perspective that we see the Innovator of Hizbiyyah, the Reviver of the manhaj of Hasan al-Banna, and Shuracrat¹⁵, Abdur-Rahman Abdul-Khalil now promoting the discussion of this issue in his recent book “Al-Burhaan ‘Alaa Anna Taarik il-Amal – Ikhtiyaaran – Faqidun Li Asl il-Imaan” – which if Allaah wills, in our next discourse, we will discuss the ignorance of the author and his serious errors and his great inconsistencies!! It is in this book that he causes doubt about the hadeeth we mentioned above, in the way and style of the Ash'arees, because it does not agree with his viewpoint!!

¹⁴ And Safar al-Hawali, went a step further and accusing the vast majority of Ahl us-Sunnah as being “Murji'ah” because they do not perform takfir of the one who abandons prayer out of laziness and neglect. And it was a sect of the Khawaarij of old that first made this accusation against Ahl us-Sunnah (called the Mansooriyah) as has been mentioned by Abu Fadl as-Saksakiyy.

Stated Shaikh Khalid al-Anbari, “Moreover, this great fabrication [against Ahl us-Sunnah] is quite an old one. The Qaadi, Shaikh and ‘Allaamah Abul-Fadl as-Saksakiyy al-Hanbaliyy (d.683H) has mentioned, in his book ‘Al-Burhaan fee ‘Aqaa'id Ahl ul-Adyaan’ (p.96) that a group amongst Ahl ul-Bid'ah called the Mansooriyah - the companions of Abdullaah bin Zaid - accused Ahl us-Sunnah of ‘Irjaa because of the saying that the one who leaves the prayer without denying its obligation is a Muslim based upon the view that is correct in the madhhab. Their claim being that "this leads to the saying that Imaan is speech without action"!!

Hence, action is not a part of Imaan in the view of the Murji'ah absolutely. Since Imaan in their view, is a single entity. It cannot increase and nor decrease. The Imaan of the sinner and the pious one are the same. Committing the major sins and abandoning the obligatory duties removes nothing from Imaan. In their view, the one who abandons righteous actions is a believer, perfect and complete in his Imaan, and that his Imaan is equal to the Imaan of the Messengers. Rather, such a one is from the Awliya of ar-Rahmaan.

However, the truth is that this belief leads “to the appearance of sinfulness and disobedience, when one begins to say, ‘I am a believer, a Muslim in truth, perfect in Imaan and Islaam, one of the pious Friends of Allaah’! So he is not careful about the various acts of disobedience and sinfulness that he commits. It is with this particular meaning that the Murji'ah have stated: ‘Committing a sin will not harm anyone so long as he has faith, Imaan’ and this is falsehood, absolutely” – as Ibn Abil-'Izz has stated (Sharh al-Aqidah at-Tahawiyyah 2/470) (The Anbari Papers : Part 3 : Clearing the Notables of Ahl us-Sunnah of Irjaa').

¹⁵ That is, one who distorts the principles of “Shuraa” in Islaam in order to justify entry into Parliaments and the adoption of the democracy of the Infidels. He is partnered in this by Salman al-Awdah, and it is for this reason that Imaam al-Albaani declared their manhaj to be “Ikhwaani”.

In time, the truth will become more and more apparent when the common-folk begin to learn what are the actual underlying issues from a knowledge-based viewpoint - how do we reconcile the differences and how to understand the verdicts of the Committee and so on and what is the truth concerning the use of these terms not reported from the Salaf ("shart us-sihhah" and "shart ul-kamaal") and the difference and reconciliation between the concepts of the nature and essence of Imaan and making takfir of a Muslim – and how to reconcile the statements of the Salaf on this issue which, superficially, seem to be contradictory.

So we say: Alhamdulillaah - the innermost secrets and the machinations and plots of the Qutubists were made to come to the forefront and their great deception and treachery towards the words and verdicts of our scholars has been made apparently clear - and it is just a matter of time, **when the people are equipped with the right knowledge and understanding of these issues** that they will come to realise the true goal of the Qutubists which is summarised by what the Shaikh, Abdul-Malik bin Ahmad al-Mubarak al-Jaza'iri said about the delegate of Alee Bin Haaj, "The delegate of Alee bin Haaj in The Algerian Front, called al-Hashimi Sahnooni used to label everyone that did not perform takfir of the rulers with this name, "Murji". So when I asked him, what was his reference point for this, he said, **Mohammad Qutb and 'Abdur-Rahman Abdul-Khaliq'**." Madarik un-Nadhar (p.110, 2nd edition).

THE KHAWAARIJ ARE THE MURJI'AH

Imaam al-Albaani, after having read the book, “Dhaahirat ul-Irja” (brainchild of Mohammad Qutb), authored by Safar al-Hawali stated, “**I did not think that the author would reach this level**” and also said that the book “**reached the extremity in evil**”¹⁶. It is also well known that the Shaikh called this sect, “**The Khawarij of the Era**” and that they “**perform takfir by major sins**”, and recently Shaikh Abul-Hasan al-Misri labelled this sect as “**Firqa Jins ul-Amal**”¹⁷, whose saying in reality is that of the Khawarij who make takfir of those who abandon the outward obligatory duties. The chastisement of Shaikh Muhammad Amaan al-Jaami of the likes of Safar al-Hawali and Salman al-Awdah is only too well known and the Ubaylaan Affair is much too well known!!

Shall we wait for the Permanent Committee to issue a verdict against this book, before we warn from this book and know of its evil and its promotion of the madhhab of the Khawarij? Are not the words of the greatest Imaam of Hadeeth of our times sufficient as knowledge-based testimony?!¹⁸ Shall we only rejoice when the Permanent Committee issues a verdict that is in our favour and against our opponents?!

Or do we – when and where we are capable - seek the knowledge based proofs and evidences to form our opinion – basing our position upon that, and then wait for our opponent to come forward with his defence or his explanation or his clarification or his recantation? Regardless, of what so and so and so and so might opine or claim?

Either way let the Qutubists answer the following:

ACCUSING THE VAST MAJORITY OF THE UMMAH, ITS MASHAYIKH AND ITS IMAANS WITH IRJAA'

Stated Safar al-Hawali, “**And no one says that the one who abandons it (the prayer) is not a kaafir except one who has been affected by the (thought of) al-Irja’, whether he realises it or not.”!! (Dhaahirat ul-Irja pp.650-651). And also, “**...without their knowing that the source of this doubt (of the absence of takfir of the one who abandons prayer) and its foundation is actually from Irja’!!!**” (p.419)**

In refutation of the above slander against the whole Ummah are the words of Shaikh Abdur-Razzaaq al-Afeehee, who textually stated that not performing takfir of the one who abandons prayer is the view of the majority, “**And this is the most well-known and the most abundantly (held) view, and it is almost an Ijmaa’, yet it is not an Ijmaa’, however due to the vast abundance of those who hold this view, it is almost an Ijmaa’**”. (Fataawaash-Shaikh Abdur-Razzaaq Afeehee p.394).

¹⁶ Refer to tapes, “Fitnat ul-Asr” (2 Cassettes) and also “Khaarijiyyah Asriyyah” and this is also narrated by Shaikh Ali Hasan al-Halabi.

¹⁷ Refer to the tapes, “Al-Furqaan Fee Masaa’il il-Imaan” (2 Cassettes).

¹⁸ This is because the Shaikh has around 80 knowledge-based criticisms of the book, which will soon be published by the will of Allaah.

So do you allow us O Qutubists to spread this in all the corners of the globe and to pronounce, “Safar al-Hawaali has made an **outright fabrication** against Ahl us-Sunnah wal-Jamaa’ah”?

LYING UPON SHAIKH UL-ISLAAM IBN TAYMIYYAH

Regarding the statement of Shaikh ul-Islaam Ibn Taymiyyah, “And by this will the doubt be ended concerning this topic. For many people, rather the vast majority of them, in all the various lands do not safeguard their five prayers, and nor do they abandon them completely. Rather, they pray sometimes and leave prayer sometimes. Hence, these people have both Imaan and Nifaaq (hypocrisy) and hence the external rulings of Islaam concerning inheritance and the likes pertain to them. Since, if these such rulings still apply to a pure hypocrite such as Ibn Ubayy and his likes from the (outright) hypocrites, then it should apply to those (i.e. the ones who sometimes pray and other times do not) even more so”, the mouthpiece of Mohammad Qutb claimed, “**What is intended here is that Shaikh ul-Islaam – may Allaah have mercy upon him – has aided the viewpoint that such people are actually disbelievers internally**” (Dhaahirat ul-Irjaa’ p.668).

And this is a slander and mighty fabrication against Shaikh ul-Islaam, for the nifaaq being ascribed to such people here is the nifaaq of action not that of belief, since it is not possible for both Imaan and nifaaq of belief to co-exist in the heart!!

So do you allow us O Qutubists to spread this in all the corners of the globe and to pronounce, “Safar al-Hawaali has made an **outright fabrication** against Shaikh ul-Islaam Ibn Taymiyyah”?

MOCKERY AND BELITTLEMENT OF IMAAM AL-ALBAANI

Stated the mouthpiece of Mohammad Qutb, “**Rather, one who fights against partisanship for madhhabs has himself fallen into it (Irjaa’), such as Shaikh al-Albaani**” (Dhaahirat ul-Irjaa’ p.658). And also, “**And the Shaikh – may Allaah preserve him – is amongst the most severe of people in fleeing and making others flee from the blind-following of the Hanafees in the subsidiary issues (furoo’, i.e. fiqh). So how can that be when this (i.e. Irjaa’) is from the major matters (usool, i.e. aqidah)**” (Dhaahirat ul-Irjaa’ p.726). He means here, how can the Shaikh forbid blind-following in matters of fiqh, and then fall into what the Hanafees fell into of matters of aqidah (i.r. Irjaa’).

And the truth of the matter is that Imaam and Muhaddith, al-Albaani was demolishing the very foundations of Irjaa’ in the Hanafi thought in his commentary upon Aqidah at-Tahaawiyah around 30 years ago, when Safar al-Hawali was most probably playing in the streets. But as for this mockery and belittlement, then we are not ignorant of it and nor are we ignorant of the desired goal behind it and or are we ignorant of the way of the Salaf towards such despicable behaviour – and we have in Imaam Ahmad a most notable example.

ANOTHER OUTRIGHT FABRICATION

Stated Safar al-Hawali, “Verily, Ahl us-Sunnah wal-Jamaa’ah are followers of the texts of the Sharee’ah in every single affair. So whatever the legislation has declared to be kufr absolutely, then in their view it is kufr, absolutely (i.e. major kufr) – **such as the one who abandoned prayer or practiced magic or ruled by a legislation other than that revealed by Allaah. And they labelled such a one an Unbeliever (kaafir) in absolute terms.** And as for what the

legislation declared to be from the acts of sin, but also labelled as kufr, then they label (such acts) as kufr also, but they do not declare the one who falls into it an Unbeliever." (Dhaahirat ul-Irja'a' p.723)

Have you seen such boldness from a doctor in aqidah?! And have you seen a greater fabrication against Ahl us-Sunnah wal-Jamaa'ah? The doctor attempted to pass off abandonment of prayer and ruling by other than what Allaah has revealed as major disbelief in absolute terms. He avoided the well-known tafseel (clarification) and tafseer of the Salaf in this regard, that of Ibn 'Abbaas, and that of the Salaf past and present. Instead he parroted the view of Sayyid and Mohammad Qutb – those who are known for their Takfir and Khurooj and who apply the apparent meaning of the verses in Surah al-Maa'idah to all the Rulers without exception!!

Stated Shaikh ul-Islaam Ibn Taymiyyah, "**So when there is the saying of the Salaf that man can have Imaan and hypocrisy in him, then likewise is their saying that he can have Imaan and kufr (in him).**" But Ibn Abbaas and his companions said "not the kufr that ejects one from the religion", as regards His saying, "the one who does not rule by what Allaah revealed then they are kaafir." They said: "kufr that does not eject one from the religion". And Imaam Ahmad and other Imaams of the Sunnah followed them in this." (Majmoo al-Fataawaa 7/312).

He also said, "A person can be a Muslim and alongside that have something of kufr with him as well, kufr that does not expel from the religion, the lesser kufr (kufr doona kufr), as has been stated by Ibn Abbaas and his companions concerning the saying of Allaah, "And whosoever does not judge by what Allaah has revealed are the Unbelievers" (5:44). They said, "This is the kufr that does not expel from the religion, it is the lesser kufr (kufr doona kufr), the minor dhulm and the minor fisq". And this is also what Imaam al-Bukhaari has used as evidence in his Saheeh, for "The Book of Imaan" with which he began with affirms the madhhab of Ahl us-Sunnah wal-Jamaa'ah (in this regard)" (Majmoo al-Fataawaa 7/350).

Ibn al-Qayyim said, "And there is another principle, **that disbelief, kufr is of two types: the kufr of action and the kufr of juhood (denial) and 'inaad (stubborn rejection).** As for the kufr of juhood then it is when one disbelieves in what is known to have been brought by the Messenger (sallallaahu alaihi wasallam) from Allaah, out of juhood and 'inaad from amongst the Names, Attributes, Actions and rulings of the Lord. This type of kufr negates faith from every single aspect. **As for the kufr of action, then this divides into two types: A type which negates Imaan and a type which does not negate Imaan.** So prostrating to an idol, belittling the mus-haf (the Qur'an), fighting the Prophet and reviling him negates Imaan (i.e. Islaam). **As for ruling by other than what Allaah has revealed and abandoning the prayer, then that is from the kufr of action absolutely. So the one who rules by other than what Allaah has revealed is a disbeliever and the one who abandons the prayer is a disbeliever due to the textual ruling of the Messenger (sallallaahu alaihi wasallam), however this is the kufr of action not the kufr of belief.** It is also impossible for Allaah – free is He from imperfection – to call the one who rules by other than what Allaah has revealed to be a disbeliever and for the Messenger of Allaah to call the one who abandons the prayer to be a disbeliever, and then not apply the label of "disbeliever" to them¹⁹. And the Messenger of Allaah (sallallaahu alaihi

¹⁹ Shaikh Ibn Uthaimeen stated, "The saying of the one who ascribed to Shaikh uil-Islaam Ibn Taymiyyah that he said, "When kufr is made absolute (i.e. al-kufr is used), then the major kufr (kufr akbar) is what is

wasallam) negated Imaan from the fornicator, thief, and the one who consumes khamr, intoxicants. And also from the one whose neighbours are not safe from his evil. **So when the label of Imaan has been negated from such a one, then he is a disbeliever from the point of view of his action, but the kufr of juhood and belief (i'tiqad) has been negated from him.** It is likewise in his (sallallaahu alaihi wasallam's) saying, "Do not become disbelievers after me, striking the necks of one another." (Kitaab us-Salaat of Ibn al-Qayyim)

Likewise, the doctor again lied upon Ahl us-Sunnah by claiming that they hold abandoning prayer to be major kufr absolutely!! And we have already dealt with this above.

DISTORTING THE METHODOLOGY OF THE PROPHETS

Stated Safar al-Hawali – "What is the core issue on account of which the Prophets, Martyrs and the Righteous fought for?" and he continues a page later, "...If the reality of worship had been but the mere rituals of devotion, then none of this would have deserved the sending of a convoy of Messengers and Messages. The Tawheed of Uloohiyah, the Tawheed of Ruboobiyyah, the Tawheed of Qawaamah, the **Tawheed of al-Haakimiyyah**, the Tawheed of the source of the Sharee'ah, the Tawheed of the methodology of life, the Tawheed of direction by which the people conduct their worldly life completely ... this is the Tawheed that is deserving of all the Messengers to be sent (for its sake)!!" (Dhaahirat ul-Irjaa pp. 94-96).

Know that he has actually quoted the exact words of Sayyid Qutb in defining the Tawheed that the Messengers were sent with – and in the view of Sayyid Qutb, the Messengers were sent only for the sake of Haakimiyyah. This is why you see Sayyid Qutb falling into serious errors in explaining the meaning of the Kalimah. And what is actually intended by all of the types of Tawheed that Qutb mentioned above is but the issues of rule and rulership. Perhaps, this is the reason why Safar al-Hawali only spoke of the apparent meaning of the verse in Surah al-Maa'idah, avoided the tafseer of Ibn 'Abbaas completely and then declared ruling by other than what Allaah has revealed to be major kufr absolutely, without mentioning the well-known tafseel of the Salaf in this regard.

"intended" constitutes a poor and evil understanding, while he seeks to use this statement as evidence for Takfeer based upon the verse "then they are the disbelievers (5:44)"!! Despite the fact that there is nothing in this verse that indicates this is **the kufr** (al-kufr). As for the correct saying of Shaikh ul-Islam then it is his separation – may Allaah have mercy upon him – between the kufr with the definite article (al-kufr) and that without it (kufr). As for [applying the word kufr] on the basis of a characteristic, then it is correct for us to say, "they are disbelievers (haa'ulaa kaafiroon)" or "they are the disbelievers (haa'ulaa il-kaafiroon), based upon the understanding that the kufr they have been described with does not expel from the religion. Hence, there is a difference between the act being described (with kufr) and the doer of the act being described (kufr)." Fitnah of Takfir (pp.77-78)

There are also instances when the word kufr is used absolutely (i.e. al-kufr) but the kufr that expels from the religion is not intended. An-Nasaa'ee reports (Sunan al-Kubraa, 118) as does 'Abdur-Razzaaq (in his Musannaf, 20953) from Ibn Abbaas that he said about having intercourse with a woman through her anus, "that is the kufr (dhaalikal-kufr)". Al-Bukhaaree also reports a hadeeth from Ibn Abbaas (5273, and also in Fath ul-Baaree 9/400) and in which there occurs the saying of the wife of Thaabit bin Qays, "However I hate disbelief (al-kufr) in Islaam" and she means by this ingratitude to the relatives.

MAKING THE AQIDAH SUBJECT TO IJTIHAAD

Add to the above Safar al-Hawali's claim that rebelling against the sinful, tyrant ruler is a matter of ijtihaad on account of which a person must not be called an innovator or labelled astray – ascribing this meaning to Imaam Ahmad, as he says, "**And we observe from the words of Imaam Ahmad that the matter is one of ijtihaad and weighed due to what benefits may accrue from it, and it is one on account of which a person must not be called an innovator or labelled astray.**" (Dhaahirat ul-Irjaa' p.263)

Anyone familiar with the aqidah of the Salaf and the books of aqidah of the Salaf know that rebelling against a sinful Muslim ruler is forbidden, and the Salaf consider this to be a matter of aqidah, opposed only by the Khawarij and the Murji'ah.

Ibn Shahin has narrated from [Sufyan] ath-Thawree that he said "**The Murji'ah hold it permissible to use the sword against the people of the Qiblah (muslims in general).**" (Laalikaa'ee in Usul ul-I'tiqad, no.1834). He also reports that it was said to Ibn al-Mubarak, "Do you hold the view of Irja'?" He replied, "**How can I be a Murji' when I do not hold it permissible to come out with the sword (against the Muslims).**" (Al-Kitab ul-Latif, no. 17). Further, as-Sabuni (d.449) narrates with an authentic chain of narration going back to Ahmad bin Sa'id ar-Ribati that he said, "'Abdullah bin Tahir said to me, 'O Ahmad, certainly, you (people) have hatred of those (meaning the Murji'ah) based on ignorance, and I have hatred of them based upon knowledge. **Firstly, they do not believe that obedience is due to the ruler...**'". (Aqidat us-Salaf wa Ashabul-Hadith no. 109).²⁰

THE KHAWAARIJ ARE THE MURJI'AH

It should also come as no surprise that the doctor in aqidah should also compare between the two Shaikhs of Islaam, Ibn Taymiyyah and Muhammad bin Abdul-Wahhaab and the Rafidee Heretic, Sayyid Qutb. But to make matters worse he refers to him as "the Shaheed, Sayyid Qutb", and falls into the blameworthy Irja' he is supposed to be refuting in his extremely evil book. 'Abdur-Rahman bin Mahdi – may Allah have mercy upon him – said, "**The basis of Irjaa' is Istithnaa, to not except oneself (or others from having perfect Imaan or from being guaranteed Paradise etc.)**"²¹

²⁰ And Safar al-Hawali continues, to this day, in what he is upon of publicising the faults of the Wullat al-Umoor and stirring hatred of them, as has been narrated by one of the students of knowledge, Zahid Rasheed al-Atharee, student at Makkah al-Mukarramah, and close associate of Shaikh Rabee' ibn Haadee'. The brother was taken by the hand by Safar al-Hawali from the mosque to his house where he was subjected to an essay on what the Rulers are doing and what this and that prince is doing and then he was shown newspaper clippings on this ruler and then on that prince and then on this prince and so on. The brother said to Safar al-Hawali, "I have now come to know that you are still upon what you used to be upon." This was narrated directly to us, and can be readily verified from Zahid Rasheed al-Atharee (assalafee@yahoo.com) himself.

²¹ Reported by al-Khallaal in as-Sunnah (1061), al-Aajurree in ash-Sharee'ah (p.139) and others. Something similar is also reported by Ibn Shahin in al-Kitab al-Latif (16) and al-Laalikaa'ee in Usul ul-I'tiqad (1835). The apparent disconnection in the chain of its Athar does not do it any damage since something similar to it has come with a connected and saheeh chain in Tahdhib ul-Aathar of at-Tabari (1519) and something similar has also been mentioned from Sufyan. Refer to al-Hilyah of Abu Nu'aym (7/33) and al-Abaateel of Jawzaani (42).

Stated Shaikh Ibn Uthaimeen, "It is not permissible to testify for a specific individual that he is a shaheed, even if he had been killed while performing jihad against the disbelievers. This is because this implication

And it is for this reason we hold that the unfortunate doctor does not know Irja' and nor does he know those whom he accuses of Irja'²². Rather, he got poisoned from the direction of the neo-Khawarij, the likes of Mohammad Qutb and Sayyid Qutb, as did his partner Salmaan al-Awdah, who got corrupted from the direction of Mohammad Suroor and Mohammad Qutb and also Sayyid Qutb.

DEFENDING THE RAFD OF SAYYID QUTB

After mentioning some of the issues on account of which 'Uthmaan was reviled (such as embezzling funds from the Bayt ul-Maal, nepotism (preferential treatment to his own relatives) and other issues), the doctor appended a footnote, stating, "And these matters, then either the truth concerning them is with him (i.e. Uthmaan) – may Allaah be pleased with him – clearly, or they were issues of Ijtihaad that he made... **or he exceeded the limits – may Allaah forgive him – in some of these subsidiary issues**, however this does not equal anything compared to his excellence and his precedence." (Dhaahirat ul-Irja, p.243)

Now, the picture is complete!! Now we understand the words of Imaam al-Albaani we quoted at the beginning of this chapter, "**I did not think that the author would reach this level**" and also his saying that this book "**reached the extremity in evil**". And now perhaps we can also understand why Imaam al-Albaani also acknowledged, "**I have now come to know that our brothers in Madinah were more knowledgeable of them than us**"!!

And now we understand the perfect truth in Imaam al-Albaani's judgement upon these newly-arisen, foolish-minded reckless youths!! That they are "**The Khawarij of the Era**".

Of course, the doctor in aqidah, at the command of his master, the brother of Sayyid Qutb, is attempting to try and water down the fact that Sayyid Qutb, the Rafidee Heretic, reviled

of this testimony is that Paradise has been testified for him, and testification for Paradise is not permissible except for those whom the Messenger (sallallaahu alaihi wasallam) has given testimony for. However it can be said, "It is hoped that he is amongst the Shuhadaa"...As for when is one resolved and says, "He is a Shaheed", then this is unlawful, haraam. It is not lawful to say this because this is from the matters of the unseen..." (Alfaadh wa Mafaheem Fee Meezaan il-Islam, p.18)

²² Now reflect O Sunni, upon the words of Shaikh Ibn Uthaimeen, '**Whoever accused Shaikh al-Albaanee of Irja' has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irja'**'. Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have mercy upon him –, a defender of it, an Imaam in Hadeeth. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah's pardon – **have jealousy in their hearts**. For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity!

We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafi in aqeedah, of sound manhaj. **However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji' – a lie, slander, and mighty fabrication. Therefore, do not listen to this saying regardless of whomever it comes from!**" Cassette: Makaalamaat Ma'a Mashaayikh ad-Da'wah as-Salafiyah (Part 4)

Uthmaan (radiallaahu anhu) on account of these affairs and made mockery of him and accused him with dishonesty and the likes. The doctor is trying to make it sound plausible that Uthmaan may have made some mistakes, and hence there should be no rejection for the one who criticised him for these “mistakes”, that is, the brother (Sayyid Qutb) of the supervisor (Mohammad Qutb) of the book that reached “**the extremity in evil**”!!!

SUMMARY

These are less than ten errors that the mouthpiece of Mohammad Qutb, fell into and which illustrate that he is untrustworthy from a scholarly perspective, has an innovation to hide, defends the Innovators, reviles the Imaams of Ahl ul-Hadeeth, and other such despicable characteristics. Imaam al-Albaani noted around eighty mistakes in this evil book²³ and – inshaa’allaah – they will soon be published in the work, “Hiwaar Haadee Ma’a Safar al-Hawaali” – so refer to it!

²³ This book was actually part of the plot coming from the direction of Mohammad Qutb and he intended by this to penetrate deeply into the ranks of the Salafis – as the Ikhwan have been trying for over 40-50 years. This is similar to the plot of Mohammad Suroor, whose strategy is the same. It is only now, after all that time, that they have managed to come really close – part of their success being due to the fact that they used the likes of Safar al-Hawali and Salman al-Awdah as the Puppets, so that the unsuspecting would not consider otherwise. And part of their success being due to the fact that many of those who ascribe themselves to Salafiyyah, think that Salafiyyah is just about Tawheed ul-Asmaa was-Sifaat and that if you are sound in Aqeedah, you are sound in Manhaj!! For this reason many of those ascribing themselves to Salafiyyah disdain the issues of Manhaj, treating them as insignificant, and in reality this is the cause of their confusion and bewilderment in the trials that we are facing today.

BENEFIT: MANHAJ DETERMINES ENTRY INTO PARADISE OR HELLFIRE!!

Imaam al-Albaani was asked, “Some of the youth differentiate between the aqidah of the Salaf and the manhaj of the Salaf so you see some of them upon the aqidah of the Salaf yet they allow themselves to work with some of the methodologies that exist today, even though there maybe what opposes the manhaj of the Salaf within them in terms of practice. So is there a binding link between the aqidah and manhaj of the Salaf in the practical implementation of the Salafi manhaj?”

The Shaikh replied: “That which I believe and worship Allaah with is that there are both generalities (in similarity) and specific (aspects) between the Salafi manhaj and aqidah. Aqidah is more specific than manhaj as all of you know. Aqidah has a link with what is called – in the view of many of the Jurists – the “knowledge of tawhid”, and this is the chief and fundamental aspect of Islaam. However, manhaj is more vast than aqidah or tawhid.

As for those who claim that the differentiation that has come in this question (between aqidah and manhaj), **then they desire by this to make it permissible for themselves to adopt ways and means in their daw’ah to Islaam which the Salaf us-Salih were not upon**. To say this in a different way, they consider that they have the liberty to adopt whatever ways and means they think will help them to convey (and actualise) Islaam, and you are aware of the examples of this type or these types of means.

For example, open demonstrations and rallies in order to force the rulers to turn their attention to what the society complains about and similar matters. So we say that what has come in the Book and the Sunnah and what the Salaf us-Salih were upon with respect to objectives, goals and ways and means are sufficient for the Ummah. **However, the reason which leads some of the people to permit themselves to adopt these ways and means, in fact it is correct for me to say that they permit themselves to blindly follow the disbelievers in the ways that they have adopted in order to actualise what they call either democracy or social justice and other such words which have no reality to them**. So they – I mean these Muslims – permit themselves to blindly follow the disbelievers in these ways and means.

We say, our Lord, the Mighty and Majestic has made removed us from having any need, by our Shari’ah, of this separation which has been explained (i.e. between aqidah and manhaj) and that we should be needy of the disbelievers and that we should take from their ways and means, which might be good for them, (but) only because they have no Shari’ah by which they guide themselves. It is for this reason that we say that manhaj is more vast than aqidah and tawhid, **hence it is necessary to adhere to what the Salaf us-Salih**

were upon with respect to both these affairs, the one that is vast (manhaj) first and foremost and the one that is more narrow (tawhid), meaning aqidah.” (Al-Asaalah Magazine, Vol 22).

And to reinforce this meaning, dear Brother and Sister, we leave you with the words of Shaikh Salih al-Fawzaan. He was asked: “Is [entry into] Paradise and Hellfire dependent upon the correctness of one's Manhaj (methodology)?”

His reply: “**Yes. When a person's manhaj is correct he will be in Paradise.** So if he is upon the manhaj of the Messenger (sallallaahu alaihi wasallam) and the manhaj of the Salaf us-Saalihi, he will become one of the inhabitants of Paradise by Allaah's permission. **And when he travels upon the manhaj of the misguided strayers, he is threatened with the Hellfire.**” (Al-Ajwibah al-Mufidah p.77).

CLOSING REMARKS

The Post-Verdict Era has certainly opened up many true realities, hitherto unknown, by the unsuspecting. However, whereas the Qutubists saw the verdicts as victories against Ahl ul-Hadeeth, Ashaabul-Athar, the Salafis saw that they were a blessing for Ahl us-Sunnah in that the true realities were brought to the forefront, and the unsuspecting and ignorant were made to awake and realise the actual state of affairs.

The Qutubi Inquisition started with the books of Sayyid Qutb at the hands of Shaikh Rabee' bin Haadee al-Madkhali – a thorn in the throat of every biased partisan – and will continue with the knowledge-based refutations of Imaam al-Albaani – a thorn in the throat of every Takfiri – against the extremely evil book that passes off the beliefs of the Khawaarij as the beliefs of Ahl us-Sunnah, authored by the mouthpiece and puppet of Mohammad Qutb, who himself is the mouthpiece for the teachings of his brother, Sayyid Qutb, who is in fact the mouthpiece of Dhul-Khuwaisarah at-Tameemi, the one who ordered the Noble Messenger (sallallaahu alaihi wasallam) to establish “Social Justice” in his dealings between the people, that is, to rule by what Allaah has revealed.

And as the Inquisition unfolds and unveils the truth that the Qutubists used to hide, we pray that Allaah guides every Sunni and Salafi to realise that success lies in holding steadfast to Imaam al-Albaani, Imaam Ibn Baaz, Shaikh Ibn Uthaimeen – who are no doubt the most senior notables of the era. Then amongst those whom they recommend, especially in the field of hadeeth and knowledge of men, such as Shaikh Rabee' ibn Haadee, the Shaikhs of Madinah, and Shaikh Muqbil bin Haadee – those who are at the forefront of separating bid'ah from the Sunnah and Ahl ul-Bid'ah from Ahl us-Sunnah²⁴ – and who are thorns in the throats of the Innovators and biased partisans. Likewise, giving due recognition to the up and coming Scholars of the Ummah, the likes of Shaikh Ali Hasan al-Halabi and Shaikh Abul-Hasan al-Ma'rabi and others, and paying no attention to the hounding of the Qutubists and the biased partisans who have loyalty for them. And that (every Sunni realises that) it is also a must to hold fast to the remaining Mashayikh of Ahl us-Sunnah who no doubt have great and excessive goodness and whose works and books bring great benefit to the Ummah, in the subjects of Tawheed, Fiqh, Tafseer and other sciences. And then we give every Scholar his due worth and recognition of his capabilities, while realising that as individuals, they may err but collectively they do not unite upon falsehood.

So we saw that all of our Mashayikh agreed on the issue of the heresies of Sayyid Qutb. They agreed on the decadence of his books. They agreed on the issue of al-Muwaazanah and its being and innovation²⁵. They agreed on the issue of the danger of the takfir of the Rulers. They agreed on the issue of the methodology of correcting and advising the rulers. They agreed on the issue of Tawheed ul-Haakimiyyah and it's being an innovation. They agreed on the issue of not co-operating with Ahl ul-Bid'ah and the groups of Hizbiyyah. They agreed on the issue of Fiqh ul-Waaqi' and refuting the exaggeration of exaggerationists. They agreed on the issue of the

²⁴ As has been said about them by the likes of Imaam al-Albaani, Imaam Ibn Baaz and Shaikh Ibn Uthaimeen.

²⁵ That is the innovation of Salman al-Awdah and Abdur-Rahman Abdul-Khaliq in defending and accommodating the Innovators.

unlawfulness of rebelling against a sinful, Muslim ruler – and even a disbelieving ruler – when there is danger of greater harm!! And they held a unanimous stance on the issue of Algeria.

And these were all issues in which “the Khawaarij of the Era” opposed our Imaams and Mashayikh. Hence, our Imaam, the Muhadith, Shaikh al-Albaani said about them, “And now it is clear to me that I should say about this Jamaa’ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: **They have opposed the Salaf in much of the issues of manhaj**, and it is befitting that I label them “**the Khawarij of the era**”.”

But then they (the Ulamaa) disagreed on the book of Shaikh Khalid al-Anbari, and the book of Shaikh Ali Hasan, and the issues of Irjaa’ and Takfir **and so the followed and accepted path was the way of Ahl us-Sunnah in research and investigation and clarification – and this was indeed adopted by Ahl us-Sunnah**. So we saw, upon returning to the words of Imaam al-Albaani, Imaam Ibn Baaz, Shaikh Ibn Uthaimeen and others, the manifest truth and the true realities. And we also saw, the best of breed qualities of Ahl ul-Ahwaa, the Qutubists, when they adopted the blameworthy and rejected ways – that is writing down what is in their favour, but rejecting what goes against them.

And it was with this methodology (that of research and analysis) that Ahl us-Sunnah refuted Ahl ul-Ahwaa in their attempt to capitalise and exploit the existence of differing viewpoints amongst some of the Scholars on certain personalities – all in order to hide the deviation of these personalities, the likes of Safar al-Hawaali, Salman al-Awdah and ‘Abdur-Rahman ‘Abdul-Khaaliq. **But men will always be known by the truth**, and not the truth by way of men (who can err and make mistakes – as is the case with everyone but the Messenger (sallallaahu alaihi wasallam)).

So when Imaam al-Albaani declared the Activists “**Khawarij of the Era**” and yet others from the Mashayikh spoke otherwise, Ahl us-Sunnah researched and investigated and analysed and the truth became apparent. And when Imaam al-Albaani spoke in favour of some of the writings Qutb – many years ago – and one or two of the Mashayikh also defended Qutb and yet others criticised and refuted Qutb for his heresies, Ahl us-Sunnah researched and investigated and analysed and the truth became apparent, the end result being that Imaam al-Albaani himself praised the efforts of the likes of Shaikh Rabee’ in “**exposing Qutb’s ignorance and deviation from Islaam**” and those who had previously defended Qutb excused themselves and freed themselves from the handful of pages they had written!! And when the Mashaayikh criticised the books of Shaikh Khalid al-Anbari, and Shaikh Ali Hasan al-Halabi, Ahl us-Sunnah again researched and investigated and analysed and had patience, and the truth became apparent!!

But as for Ahl ul-Ahwaa, those who sat on the fence and waited for their opportunity to stir the murky waters, then their best of breed practices have now become public knowledge wal-hamdulillaah.

And may peace and prayers be upon Allah’s Messenger, his family and his companions.